



PROFILES IN FAITH

Aleksandr Solzhenitsyn (b. 1918)
Russian Author & Nobel Laureate

PART II: A World Split Wider Apart:
Solzhenitsyn's Harvard Speech Twenty-four Years Later
by David Aikman, *Author & Speaker*



Many people were offended by [Aleksandr Solzhenitsyn's commencement address at Harvard, June 8, 1978]. *The New York Times*, in an editorial two days after the speech, declared Solzhenitsyn "dangerous" and "a zealot" because he was convinced, like some Puritan of old, that he was "in possession of The Truth."¹ *The Washington Post* asserted that Solzhenitsyn not only didn't understand Western society, but carried his concern for human rights "to an unacceptable extreme." The paper declared, "He speaks for boundless cold war."² Arthur Schlesinger Jr., then Professor of Humanities at the City University of New York, and formerly a speechwriter for President John F. Kennedy, attributed to Solzhenitsyn a political ideal that was closer to parody than reality: "a Christian authoritarianism governed by God-fearing despots without benefit of politics, parties, undue intellectual freedom or undue concern for human happiness."³

*Michael Novak
...described the
commencement
address as "the
most important
religious
document of
our time."*

applauded Solzhenitsyn, as did many ordinary Americans. When *Boston Globe* columnist Mike Barnicle wrote a broadside against the Russian, 94 of the 100 letters he received in response disagreed with him. Columnist George Will suggested that, far from displaying irascible Slavic eccentricity—a common theme of many of the critics—Solzhenitsyn's "ideas about the nature of man and the essential political problem are broadly congruent with the ideas of Cicero and other ancients, and those of Augustine, Richard Hooker, Pascal, Thomas More, Burke, Hegel and others." Michael Novak, resident scholar in religion and public policy at the American Enterprise Institute, described the commencement address as "the most important religious document of our time." Solzhenitsyn, said Novak, "was saved by faith in the power of simple truth. His was not solely a salvation for his soul through faith in Jesus Christ; it was also a ray of light for the entire race of men."⁴ Not

Conservative Americans, by and large,

(continued on page 16)

IN THIS ISSUE

- 3 C. S. Lewis
Institute Feature:
*Community – and
Why We Need It*
by Art Lindsley
- 6 Guest Feature:
*The Subtle Power
of Evil and God's
Antidote*
by Norman
Jetmundsen
- 8 Special Feature:
*A Spirituality of the
Body*
by Dennis
Hollinger
- 12 Review & Reflect:
*A Schindler for
the Artists?*
by Steven Garber
- 20 Growing in Christ
Series: *In Pursuit
of Maturity*
by J. Oswald
Sanders
- 24 A Personal Story:
*A Story of God's
Sovereign Grace*
by Raj Theper
- 28 Upcoming Events

¹ Ronald Berman, et al., editor, *Solzhenitsyn at Harvard: The Address, Twelve Early Responses, and Six Later Reflections* (Washington D.C.: Ethics and Public Policy Center, 1980) p. 24

² *Ibid.*

³ *Ibid.*, pp. 66-67

⁴ *Ibid.*, p. 105



C · S · LEWIS
INSTITUTE
ESTABLISHED
1976



In the legacy of

C. S. Lewis,

the Institute

endeavors to develop

disciples who can

articulate, defend,

and live

faith in Christ

through personal

and public life.



KNOWING & DOING
is a publication of the
C. S. LEWIS INSTITUTE, INC.

Editor, James L. Beavers
Layout, Carol Zahniser

SENIOR FELLOW
James M. Houston, Ph.D.

SENIOR FELLOW
Steven S. Garber, Ph.D.

SENIOR FELLOW
Arthur W. Lindsley, Ph.D.

SENIOR ASSOCIATE
Greg Headington, D.Min.

PRESIDENT
Thomas A. Tarrants, III

EXECUTIVE VICE PRESIDENT
Thomas W. Simmons

COMMUNICATIONS DIRECTOR
James L. Beavers

VOLUNTEERS

MINISTER-AT-LARGE
Rev. Lou Woods

OFFICE & EDITORIAL ASSISTANT
Karen Olink

SPECIAL PROJECTS
B.J. Blunt

ADMINISTRATIVE ASSISTANTS
Carolyn McKinnon
Jo Wedan

CONFERENCE COORDINATORS
Jim & Cynthia Eckert

DONOR RELATIONS
Gretchen Arrington

BOARD OF DIRECTORS
Kenneth W. Broussard
William R. Deven
James W. Eckert
Cherie Harder
James R. Hiskey
Dennis P. Hollinger, Ph.D.
Kerry A. Knott
Arthur W. Lindsley, Ph.D.
Carl R. Meyer
John O. Renken, Esq.
Bruce M. Scott
Thomas A. Tarrants, III

© 2005 C. S. LEWIS INSTITUTE. Portions of this publication may be reproduced for noncommercial, local church, or ministry use without prior permission. For quantity reprints or other uses, please contact the CSLI offices.

Editor's Note



Early in March I saw, for the first time this year, robins on a grassy area near our home in northern Virginia. That same area had been covered in snow the previous week. More snow was predicted for the following weekend.

While the wrestling match between winter and spring continued, one thing was certain: spring was coming and would not be held back.

I take great delight in the regularity and unfailing quality of the seasons. The seasons often vary in temperature ranges and the amount and type of precipitation, but there is nevertheless a wonderful sameness about it all. You know pretty much what to expect. I like that.

As we look forward to warmer temperatures and longer days, we pray that you will be blessed and benefitted by the articles in this issue of *Knowing & Doing*. Allow them to feed your hearts and minds so that you will see new growth in your discipleship this spring.

May the joy of the Resurrected Christ fill you,



Community – and Why We Need It

Love is never stimulated apart from community.

by Art Lindsley, Ph.D.

Senior Fellow, C. S. Lewis Institute

"...let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together as is the habit of some, but encouraging one another...." (Heb. 10:24-25 NASB).

I heard the story of one young man who was so certain about hearing directly from the Holy Spirit that he said "I don't need my Bible any more; I get mine direct." Similarly some people say, "I don't need other people; all I need is my relationship with Jesus," or "I don't need a church; all I need is a few friends with whom I can fellowship." I believe, however, that *love is never stimulated apart from community* and that almost always means a particular local church.

Although we can gain the power to love others by our times alone with the Lord, that love is never expressed or stimulated except by being with other people. The Greek word for stimulate (*paroxysmos*) is sometimes used in English: *paroxysm*. It means "provoke," "irritate," "exasperate," or "stir-up." It is a word that communicates intense emotion and is almost always used in a negative fashion. For instance, when the Apostle Paul sees the city of Athens "full of" (under) idols (Acts 17:16), his spirit is deeply moved or "provoked" within him. This seems to be a powerful negative reaction to the idolatry that he saw all around him (Acts 17:16). It is because Paul saw the idolatry that he was moved (provoked) as he was, and thus spoke as he did. But in our context, Hebrews 10:19-25, a positive meaning is demanded. The context of the community stimulates – provokes – love and good deeds by all kinds of means. Without community (the church), love

and good deeds are not provoked or stimulated. Love is in fact impossible in isolation. Love demands another: God or our brothers and sisters.

Why then do so many people think they can make it on their own? I suppose a major reason is because we live in a society that encourages autonomy and independence. One pastor coming from England to America saw a sign in New England that said "We serve no sovereign here." He wondered how he was going to talk about the Lordship of Christ and the sovereignty of God in a society that most highly values independence. One study found that the value most encouraged in American children was independence. Yet, the most often heard complaint of American parents was that they were too independent. Many people have the attitude "I don't need you" or "I don't need anybody." Self-sufficiency, for some, rules over all other virtues. Do we really need others? Do others really need us? What happens when we live our lives in isolation?

Why do we need community?

"When we live our lives in isolation, what we have is unavailable and what we lack is unprocurable," wrote Basil (an early Church father). When we live our lives independently, other people are poorer because they cannot benefit from our gifts: "what we have is unavailable." Also, when we isolate ourselves, we are poorer because the benefits of others' gifts are lost to us, so what we lack, we cannot get. There are good

(continued on page 4)



Dr. Art Lindsley

Dr. Art Lindsley is a Senior Fellow with the C. S. Lewis Institute where he has served since 1987. Formerly, he was Director of Educational Ministries of the Ligonier Valley Study Center and Staff Specialist with Coalition for Christian Outreach, Pittsburgh, Pennsylvania. He received his B.S. (Chemistry) from Seattle Pacific University, an M.Div. from Pittsburgh Theological Seminary, and his Ph.D. (Religious Studies) from the University of Pittsburgh. He is author of the recently published book, True Truth: Defending Absolute Truth in a Relativistic World (IVP, April 2004) and co-author with R.C. Sproul and John Gerstner of Classical Apologetics. Art, his wife, Connie, and their two boys, Trey and Jonathan, make their home in Arlington, Virginia.

Community

(continued from page 3)

things in others that are “unprocurable” unless we interact with them. So if we take on the role of “lone ranger” believer, others are poorer and we are poorer too.

We already do need each other. C. S. Lewis says that we are “one vast need.” Yet often we spend much of our lives denying this vast need—and we are helped along by a culture that blinds our eyes. I once saw a foreign film, “La Strada,” where Anthony Quinn plays a hardened circus performer. A young girl is drawn to him, and they leave the circus and try to make a living going town to town. He treats her harshly, but she puts up with him because she has a love for him. After a while, he tires of her company and just leaves her asleep by the road. When she awakes, she is devastated. She goes to a town and leads a sad and lonely existence. Towards the end of the film, the man attempts to seek her out and arrives in the town only to find that she has recently died. He hears more about her sadness, and at the end of the film, he starts saying repeatedly, “I don’t need anybody,” even pointing to the heavens saying, “I don’t need anybody,” and he dissolves into tears. It turns out that he had more needs than he knew. There is a section of Scripture that addresses

this need that we all have.

The classic passage on the body of Christ is I Corinthians 12. In that passage two erroneous beliefs are addressed. First, “I am not needed.” Second, “I do not need you.”

I am not needed. Paul argues that even if you are a part of the body that is not as prominent as you would like to be, and even if you think you are unnecessary, you are wrong. All the parts of the body are needed, functioning in a healthy way, for the body to do well. Maybe you want to be a hand, but you are a foot; does that mean you are irrelevant? Paul writes, “If the foot should say, ‘Because I am not a hand, I am not a part of the body,’ it is not for this reason any the less a part of the body. If the ear should say, ‘Because I am not an eye, I am not a part of the body,’ it is not for this reason any the less a part of the body. If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? But now God has placed the members, each one of them, in the body, just as He desired” (I Cor. 12:15-18). Once while I was speaking at a singles retreat, I met a young woman who was convinced that she had nothing to offer anybody. I reminded her of the principles of

Scripture that each one has a gift and that each person is needed. I asked her several questions about herself and as a result suggested to her several ways she could contribute to other people’s lives. I am not sure she was convinced. But we need to be. You are an important, essential, and needed as part of the body of Christ, and the body will not thrive or be fully healthy without you. Even if you are in a less prominent role, others will be poorer unless your gift is used.

I have no need of you. On the other hand, there are those who in their self-sufficiency and arrogance think that they are superior to others and do not need them. Paul writes, “And the eye cannot say to the hand, ‘I have no need of you,’ or again the head to the feet, ‘I have no need of you.’ On the contrary, it is much truer that the members of the body which seem to be weaker are necessary” (I Cor. 12:21-23). It is very easy to regard someone as lesser because of education, status, job, sex, race, socio-economic level, and appearance. Scripture smashes that kind of pretended superiority. We all have needs and we need to be open to the possibility that someone quite unlike us can meet them.

“But I don’t need the church; all I need is my fellow-

The classic passage on the body of Christ is I Corinthians 12. In that passage two erroneous beliefs are addressed. First, “I am not needed.” Second, “I do not need you.”

ship group." This is an often-heard claim, especially from those that are high school, college age, or young singles. Often these people are reacting to the deficiency of churches they have encountered in the past, and this deserves sympathy. Sometimes people leave churches not because they have lost their faith but in order to save it. New Zealand pastor Alan Jamieson has written the book, *A Churchless Faith*. He points out that more than nine-tenths of the people he interviewed (who are without churches) were leaders — deacons, elders, Sunday school teachers, etc. About 40% were at one time in full-time ministry. Many said that they left the church not because they had lost their faith, but because they wanted to keep it. When you look at some churches that are dry — lacking in power and vitality — it is not surprising to see this happening. This phenomenon is not just isolated to the United States. David Barrett, author of the *World Christian Encyclopedia*, estimates that there are 112 million Christians worldwide that are outside the church (5% of the total who call themselves Christians). Raymond Brown says about those who "forsake ... assembling together":

It is because some people have not found within our churches the

warmth, care, and concern for which they hoped that they turned away from the organized or institutional churches to religious communities and house churches, some of them vibrant with more intimate commitment to fellowship and caring.

Calvin comments about this tendency to leave the organized church:

There is so much peevishness in almost everyone that individuals, if they could, would gladly make their own churches for themselves.... This warning is therefore more than needed by all of us that we should be encouraged to love rather than hate and that we should not separate ourselves from those... who are joined to us by a common faith.

German theologian Adolf Harnack speculates about why some were "forsaking" the assembly:

At first and indeed always there were naturally some people who imagined that one could secure the holy contents and blessings of Christianity as one did, those of Isis and the Magna Mater, and then withdraw. Or in cases where people were not so short-sighted, levity, laziness,

or weariness were often enough to detach a person from the society. A vain-glorious sense of superiority and of being able to dispense with the spiritual aid of the society was also the means of inducing many to withdraw from fellowship and from the common worship. Many too were activated by fear of the authorities; they shunned attendance at public worship to avoid being recognized as Christians.

The Greek word for assembling together is *episynagoge*. "Epi" means "in addition to." This word may indicate that early Christians worshipped in the Jewish synagogue and later, in addition, at Christian assemblies such as those in house churches. It is not certain whether this is the intent of this passage. It may be that believers are simply being urged not to forsake Christian meetings as some were doing.

Certainly in the New Testament house churches there were quite small groups that functioned as local churches. It is important to note, though, that they did not cut themselves off from other churches or the Church Universal. The problem with replacing informal fellowship groups for the church is evident

(continued on page 11)

"...we should be encouraged to love rather than hate and that we should not separate ourselves from those...who are joined to us by a common faith."



The Subtle Power of Evil and God's Antidote



Norman Jetmundsen, Jr.

by Norman Jetmundsen, Jr.
Attorney and Author

*"...the safest road to Hell is the gradual one –
the gentle slope, soft underfoot,
without sudden turnings, without milestones,
without signposts."*

C. S. LEWIS

Norman Jetmundsen is an attorney in Birmingham, Alabama, where he attends St. Luke's Episcopal Church with his wife and triplet sons. His first novel, *The Soulbane Stratagem*, is a follow-on to C. S. Lewis' book, *The Screwtape Letters*. His new book, *The Soulbane Illusion*, has recently been released. You can read more about these books at www.soulbane.com.

What is your paradigm of the world? Whatever it is, your worldview provides the lens through which you see this world. It determines how you evaluate and give meaning to people and events. In this post-modern world, we are bombarded with a myriad of paradigms. Which one is true? Or, as many will say, there is no one true paradigm; instead, we should simply find a paradigm that fits and, if necessary (or, in some cases, if just convenient), change that paradigm to suit our changing needs or the latest fad.

The biblical paradigm is not in vogue these days, but the ultimate question is not what is popular, but what, if anything, is true. Ironically, to say that there is no ultimate truth, or that all truths about and roads to God are equally valid, is to still make an ultimate truth claim. So why examine the Christian faith as a possibility? C. S. Lewis, in his inimitable way, put the matter quite succinctly in *God in the Dock*: "Christianity is a statement which, if false, is of no importance, and, if true, of infinite importance. The one thing it cannot be is moderately important."

The biblical paradigm of the world is one where God is not only Creator of the universe, but a personal Being who acts within historical events and in the individual lives of men and women. Moreover, as set forth in Ephesians 6, ours is a world engaged in a cosmic, spiritual battle between the forces of good and evil.

An invisible spiritual world is the antithesis of the modern day emphasis on materialism, empirical evidence, and human reason. And yet, every Sunday millions of Christians around the world recite in the Nicene Creed that "we believe in all that is, seen and unseen." I have often struggled with this notion of spiritual forces at work in this world. An epiphany moment occurred when I stumbled upon a story told by Jostein Gaarder in *The Solitaire Mystery*, where he writes:

A Russian cosmonaut and a Russian brain surgeon were once discussing Christianity. The brain surgeon was Christian, but the cosmonaut wasn't. "I have been in outer space many times," bragged the cosmonaut, "but I have never seen any angels." The brain surgeon stared in amazement, but then he said, "And I have operated on many intelligent brains, but I have never seen a single thought."

My thoughts are as real to me as the chair in which I sit. As soon as I read this, I understood the spiritual world in a way that finally made sense.

What is the biblical paradigm of human beings? It is a complex, seemingly paradoxical view. On the one hand, we are told in Genesis that we are created by God in His image; Psalm 8 says that humans are considered just below angels and even God. Yet, Jeremiah tells us that the human heart is "desperately wicked," and Saint Paul reminds us that "all have sinned and fall short of the glory of God." Thus, we humans are seemingly caught

in the paradox of being immeasurably loved by God and yet separated from Him through sin. Moreover, this view of humanity points to the importance of our spiritual, as well as our physical, reality. As the French philosopher, Pierre Teilhard de Chardin, once wrote, "We are not human beings having a spiritual experience, we are spiritual beings having a human experience."

This brings us to consider the nature of sin and evil. Amazingly, one of the deepest and most complex mysteries of the human condition is described in a mere seven verses in the third chapter of Genesis:

Now the serpent was more crafty than any other wild animal that the LORD God had made. He said to the woman, 'Did God say, "You shall not eat from any tree in the garden"?' The woman said to the serpent, 'We may eat of the fruit of the trees in the garden; but God said, "You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die."' But the serpent said to the woman, 'You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.'

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

This simple story of the fall of mankind begins the drama for the rest of human history - our sinful disobedience and God's redemption. In the garden, sin and death mysteriously entered into our world, separating us from God and staining His creation. What is striking about this, however, is that the climatic event in the

garden was not some dramatic, cataclysmic occurrence, but rather the consequence of subtle deception and half-truths. This story has dramatic implications for us today, not only in its depiction of our fallen human condition, but also in its warning that the danger often lies, not so much in overt recognizable evil, but in the seemingly innocuous, subtle illusions that draw us away from God.

The age-old conundrum is why would God allow evil? Could it be that God is either not all powerful or not all good? The simplest answer is to say this is a mystery we will never understand, which may well be the closest truthful answer. As George McDonald once wrote, "None but God hates evil and understands it." Nevertheless, Lewis gives us an insight into why God took the risk of evil in the Garden of Eden: "Because free will - although it makes evil possible - is the only thing that makes possible any love or goodness or joy worth having." God knew that meaningful, unconditional love cannot be coerced. Any parent can verify this: obedience and even hugs can be compelled from young children, but their freely given love is what truly matters.

It's easy to talk about evil in the context of the Holocaust, or genocide, or war or September 11th, but the garden story in Genesis warns us not to ignore the equally dangerous and destructive power of subtle evil. That is the message of Lewis's classic, *The Screwtape Letters*, where Screwtape tells us:

You will say that these are very small sins; and doubtless, like all young tempters, you are anxious to be able to report spectacular wickedness. But do

(continued on page 19)

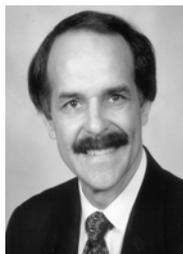
“...danger
often lies, not
so much
in overt
recognizable
evil, but in
the seemingly
innocuous,
subtle illusions
that draw us
away from
God.”



A Spirituality of the Body

by Dennis Hollinger, Ph.D.

President and Professor of Christian Ethics, Evangelical School of Theology



Dennis Hollinger

Dennis P. Hollinger, Ph.D., is President and Professor of Christian Ethics at Evangelical School of Theology in Myerstown, Pennsylvania. Over the years he has served as seminary professor, pastor (including on Capitol Hill in Washington, D.C.), and a college administrator. He and his wife Mary Ann have two daughters.

*This article has been adapted from Dennis' new book out in April, *Head, Heart and Hands: Bringing Together Christian Thought, Passion and Action* (InterVarsity Press).*

It may seem unusual to speak of a spirituality of the body. After all, many Christians have believed that spirituality is being free from the body and its impulses. The spiritual life is understood as saying yes to the Spirit's work in our spirit and saying no to the "flesh," which is often perceived to be related to the human body. Moreover, our body often gives us fits. We are not sure what to do with its urges, failures, and pain. Thus, many perceive the human body to be an enemy of true spirituality.

But true spirituality is not a disembodied faith. We live within the body God has given to us, and God calls us to lives of holiness and spirituality within and through our bodies.

Role of the Body in Christianity

The starting point for a spirituality of the body is to understand its role in Christian theology. Some theologians have suggested that Christianity is the most physical or material religion in the world. By this they do not mean a love of money or a fixation on material things. Rather, in contrast to many religions and philosophies that find the body and material reality to be problematic, biblical faith strongly affirms the material world, including the human body. Christian spirituality is not a freedom from the body, but a freedom within the body. Spiritual

maturity comes not by negating our physical dimension, but by harnessing its capacities and impulses for the glory of God through the power of the Holy Spirit.

The significance of the body and material reality is grounded in several biblical doctrines. First, a theology of creation incorporates a strong affirmation of the material world with God's pronouncement of its goodness (Gen. 1). Genesis 2:9 notes that "out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food." When God created humans in his image, "male and female he created them" (Gen. 1:27), clearly implying that the biological and physiological side of life is significant. After God made this physical world and embodied humans, he looked at all he had made and pronounced it "very good."

Second, the body is affirmed in the incarnation: God taking on human flesh in his Son, Jesus Christ. That "the word became flesh and lived among" (Jn. 1:14) is a clear sign that the body in and of itself is not evil. Some early Christians had problems with the incarnation, believing that the physical realm is so evil that God could never take up residence in a real physical body. This view, called docetism, said that Jesus only appeared to have a material body. The Church condemned this view as heresy, declaring that Jesus was fully divine and fully human. All of this means that if God can come in a human body, it is evidence that the body itself is not our primary spiritual foe. Rather, the incarnation is a model for our own lives.

Third, the physiological side of life is avowed through the future resurrection of the body. In our final abode we will not exist

as disembodied souls, but as resurrected bodies. Such a notion would be foreign to a worldview in which the body is intrinsically evil or the primary barrier to goodness. Life in eternity with a body is an affirmation of its significance.

Of course the body, like mind and heart, bears the marks of the fall, and as such is prone to lead us to sin. But God has created us to be in bodies. We might say that we are embodied souls, or ensouled bodies. Our bodies in and of themselves are not evil. They are a significant part of who we are and even have a role in influencing our thinking and the affections and emotions of our hearts. As Dallas Willard puts it, "My body is the original and primary place of my dominion and my responsibility. It is only through it that I have a world in which to live. That is why it, and not other physical objects in my world, is part of who I am and is essential to my identity. My life experiences come to me through or in conjunction with my body" (Dallas Willard, *Renovation of the Heart*, p. 161).

Whenever we act within the world we do so in our bodies; we can never act apart from them. Our interaction with other people and the world in which God has placed us is always in and through our physical existence.

The Body and Sin

Though the body is not inherently evil, it is fallen and thus is often the locus and impetus for unrighteousness, injustice, and moral failure. In Romans 6, in the context of clarifying freedom in Christ, Paul writes: "Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness" (vs. 12-13). Sin often reflects itself in bodily actions and through various parts of the human body, what Paul calls our members. These bodily actions certainly reflect our thinking and our passions, but the body

also has its own impulses and tendencies.

For example, James speaks of the deadly role of the tongue:

The tongue is a small member, yet it boasts of great exploits. How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell.... No one can tame the tongue—a restless evil, full of deadly poison (3:5-8).

The tongue, as James points out, has great potential for good such as worshipping God, speaking the truth and encouraging other people. But in its fallen state this good divine gift also has a propensity for great damage and evil.

We can further understand the role of the body in sin when we think about sexual immorality. God has created our bodies good and that includes our sexual parts as well. Yet, in our fallen state the sexual parts can be misused. In I Corinthians 6 Paul reminds us that our "body is not meant for fornication but for the Lord" (vs.14). The body meant for the Lord includes the sexual dimension when it is utilized for God's glory, within the purposes and designs of God in creation. Even bodily pleasure in sex can be for the glory of God, for the physical parts that bring pleasure are gifts of God's good creation. But sexual immorality is a misuse of the bodily gift, forgetting "that our bodies are members of Christ" (v.16). Thus, in sexual immorality (sexual intimacy outside God's designs), "the fornicator sins against the body itself" (v.18).

We live in a time when the right to control our own bodies is deemed to be an absolute right. The judicial system in the United States (and in many countries of the world) has extended bodily control to the

(continued on page 10)

Spiritual maturity comes not by negating our physical dimension, but by harnessing its capacities and impulses for the glory of God through the power of the Holy spirit.

A Spirituality of the Body

(continued from page 9)

The real issue is that our good, but fallen body, like our soul or spirit, needs the renovation of the Holy Spirit to bring our total being into the image of Jesus Christ.

right to terminate another human life growing in one's own body. In a few countries and jurisdictions the right over one's body has been extended to ending one's own life when faced with extreme pain or physical debilitations. Euthanasia, or its narrower version of physician assisted suicide, is really an extension of the ethos that we have an absolute right over our own body.

These kinds of sentiments are certainly understandable within a naturalistic world view in which the body and material reality are the only givens. But solid reasoning, observation, and historic experience can help us see the dead-end street to which this can lead. We are never isolated beings, and thus what we do with our bodies always impacts others and society. And Paul writes, "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body" (I Cor. 6:19-20).

The Body and Righteousness

Though our fallen bodies have a propensity for sin and injustice, the believer is called to use his or her body for good. Our hands, face, eyes, feet, stomach, and genitals can be the instruments of evil but also instruments of righteousness, love and justice. The very same tongue that through slander, lies, and cursing can cause so much pain to another person is the same tongue that can bring comfort and encouragement to another and adoration to God. The bodily parts that fornicate and even rape are the same parts that can express love to a spouse and generate the beginning of new human life. The key is that our bodies need to be brought under the lordship of Christ and the power of the Holy Spirit.

Just as our thinking and inner affections must experience the ongoing work of God's grace and transformation, so too must the body. Thus, Paul writes, "I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living

sacrifice, holy and acceptable to God, which is your spiritual worship" (Rom. 12:1). Here the focus is on commitment of our bodies as acts of worship to God through what we do in them. Not only are we to refrain from letting our bodies be under the domain of sin, but we are to "present [our] members to God as instruments of righteousness" (Rom 6:14).

This means that God's work within us will be demonstrated not only by what we refrain from doing, but even more significantly, by what we do in and through our physical body. Our actions in every day life are the real test of our faith and commitment to Christ. In one sense they are the natural overflow of minds and hearts shaped by the work of God, and certainly good bodily actions will never develop without a transformation of these dimensions. But we must also give attention to the body in the process. The body too must be made holy (i.e. sanctified in traditional language) so that we act for the glory to God.

Conclusion

True, vibrant spirituality is not a freedom from our bodies. The body is not intrinsically evil. It is a good gift of God, and though fallen, it is the physical reality through which we are called to live our lives for the glory of God.

We face a host of problems in and through our bodies: physical lust, eating disorders, rejection of our bodies, idolatry of the body, addictions to certain physical impulses, and the list could go on. The real issue in all of the problems is not our physical body any more than our soul. The real issue is that our good, but fallen body, like our soul or spirit, needs the renovation of the Holy Spirit to bring our total being into the image of Jesus Christ. Our calling is to glorify God in our body – in the physical world – the place to which God has called us. And even that final place to which God has called us, presence with Him in heaven, will likely turn out to be more physical than we ever imagined. ■

Community

(continued from page 5)

on several fronts. Often these groups are of similar age so that older and wiser people are in effect excluded. There is often not an understanding of what is needed for our life in Christ—in-depth instruction and teaching; worship where our hearts are directed to Him according to Biblical principles; outreach in word (evangelism) and an action (serving other people's physical, emotional and spiritual needs); the sacraments (baptism and the Lord's Supper); and authority (offices of elders and deacons) as the New Testament prescribes. If any or all of these elements are omitted, the people who are part of that fellowship are to that degree poorer.

Certainly we can have a great problem dealing with the inadequacy and fallen-ness of individual churches. When we compare the New Testament ideal for the church with the reality of the church, there is reason for dismay. One writer said that the church is much like Noah's Ark: "If it were not for the storm outside, you couldn't stand the smell inside." Martin Luther, back at the time of the Reformation, was quite aware of the profound imperfections of the particular churches around him. He said, "Farewell to those who want an entirely pure and purified church. This is plainly wanting no church at all." This expectation of a perfect church gets in the way of real and good—but not perfect—options in front of us.

If we do not make a commitment to a particular body of believers, we will never have in-depth community. This problem of idealism or perfectionism manifests itself often in people's lives. I have seen a pattern in what happens. First, an individual or a couple joins a church thinking that the pastor, worship, fellowship, etc. is great. They give glowing recommendations to others. However, after

a few years (or months) they begin to be dissatisfied with the sermons, the pastor and the church leadership, members of the congregation, the worship style, or some other fault. They leave and move to another church where the cycle starts again. They have found again the perfect church. But, no, after a time it is not perfect. So they church hop for the rest of their lives or just give up. This is not to say that you need to stay with the one church you are with, never changing churches. If there are good reasons for leaving a church, by all means go. But, realize that if you never commit yourselves to a particular body of believers and press in despite obstacles, go through the sometimes painful act of loving, you will never have in-depth relationships in community. There are times when we need to forgive, be reconciled, or give until it hurts. Real community requires that we do continue to love despite the difficulty of particular people that are unlovely. Many times we need that stimulation to love rather than walking away alienated from others.

Above all you (and I) need to be stimulated to love. You need to encourage others to love and you need others to encourage you in that pursuit. You need to give to others the gifts God has given you and receive from others out of the gifts God has given them. You are "one vast need" and must avoid the extremes of saying, "I am not needed," or, "I don't need you." Where possible you need to find a church that upholds the Gospel and preaches the Word of God! All of us need instruction, worship, fellowship, and expression of our faith (in evangelism and service). You need both sacraments and structure that will regularly stimulate you to love and good deeds. So don't forsake the "assembling of yourselves together." ■

...if you never commit yourselves to a particular body of believers and press in despite obstacles, go through the sometimes painful act of loving, you will never have in-depth relationships in community.



A Schindler for the Artists?

On Why the Arts Matter

by Steven Garber



Steven Garber is the author of *The Fabric of Faithfulness: Weaving Together Belief and Behavior During the University Years*. For many years he was a member of the faculty of the American Studies Program on Capitol Hill. Formerly the Scholar-in-Residence for the Council for Christian Colleges and Universities, and Fellow and Lilly Faculty Scholar at Calvin College,

he continues on as a Senior Fellow for the C. S. Lewis Institute. This fall he has taken up a new appointment as Scholar-in-Residence for The Evermay Project, located in an historic home in Georgetown, a place “where learning meets life in service to the world.” A native of the great valleys of Colorado and California, he is married to Meg and with their children lives in Virginia where they are members of The Falls Church. He grows flowers and cares for chickens as a way to stay human.

It is an arresting image, one that draws us in with unusual curiosity. What might it mean? Was there really?

A Schindler for the artists?

After Spielberg’s famous film on the businessman whose ingenuity, courage, and “list” saved several thousand Jews from the Nazi’s gas ovens became known the world over, his story lit a fire within each of us, allowing us to reflect on our own times and places about the importance of living lives formed by the conviction that it is possible to do something remarkably right—even against the world, the flesh, and the devil.

But a Schindler for the artists? Yes, and his name was Varian Fry. Prep school, Harvard, the New York publishing world, and then a trip to Germany in the 1930s. With eyes to see he noticed the fissures, the cracks in the sidewalk of German society,

where Jews were already being hounded, being treated as something less than human, not deserving the common care of a neighbor. What he saw got under the skin of his soul, and he did not forget.

When the war finally came, with Hitler advancing across Europe, Fry and his friends talked and talked and talked, wondering aloud and together what could be done, what might be done, what ought to be done. Thomas Mann the writer, Reinhold Niebuhr the theologian, and others joined with Fry in his deliberations, knowing that something must be done—but what? They decided on the artists. Knowing that they could not save everyone, they determined that they would attempt to rescue the artists of Europe; in their own words, “saving the culture and civilization of Europe” even as it burned.

Fry raised funds in New York, came to Washington to gain political backing, and with \$30,000 strapped to his leg, he went to Marseilles, which had become a gathering place for artists fleeing Nazi intimidation. Upon his arrival he went to the U.S. Consulate Office, where he was met with a mixed response. The Consul was angry at his idea, reflecting the State Department’s position that Vichy France was not to be confronted. The U.S. had not yet entered the war, and did not want to antagonize its ally France, even as the U.S. watched France enter into increasingly compromised relations with Germany. In addition, the Consul resented Franklin Roosevelt being president, and that Fry had Eleanor’s support only fueled the flame of his fury.

To Fry’s surprise, the Consul’s assistant took him aside and offered help. That was a critical moment, as with-

out someone with power and resource in Marseilles stepping in, Fry's ability to do what he envisioned would have been short-circuited.

Presenting his list of the names of those he wanted to bring out of Europe, rescuing them from the jaws of the German Reich gone awry, with substantial help he began to make contacts, and to develop his plans. Playing a life-or-death version of "cat and mouse" for months with the Vichy government and their Nazi overlords, Fry and his colleagues imagined a way out for thousands of Jews—principally and especially Jews who were also Europe's cultural treasures, the painters, poets, playwrights, the novelists and musicians. Some are known to us today, as their contributions did not end, horribly and tragically, in a gas oven. Among them, many of the artistic and intellectual luminaries of our age: artists Marc Chagall, Max Ernst, and Marcel Duchamp, poet André Breton, sculptor Jacques Lipchitz, harpsichordist Wanda Landowska, writers Arthur Koestler, Heinrich Mann, and Franz Werfel, the legendary muse Alma Mahler Werfel, philosopher Hannah Arendt, and the cellist Pablo Casals.

But why the artists? What is it about the arts, and those who create them, that makes Fry's story—"Varian's War" as one film has called it—a story worth telling, and re-telling? His courage was commendable, in and of itself. But his strategy? When so many might have been "saved," when so many might have been identified and put on "the list"?

War is never anything less than ugly, and its repercussions are felt by real people with real lives, men and women, boys and girls, with homes and hopes and histories. World War II was that kind of war, as was Varian Fry's. But his war was framed by the most humane commitments, rather than the most horrific—as was Hitler's

against the world. Rather than the extermination of one's neighbor, his motive was love of neighbor. He saw himself as "implicated" in the complex mess of history, knowing that he was responsible for what he knew. What could be done?

And in Fry's pondering the possibility of doing something rather than nothing, he chose artists.

To Reflect and Promote

Thirty years ago I first heard these words: the arts both *reflect* and *promote* a society's hopes and dreams, its attitudes and thought-patterns, its understanding of what human life is and ought to be.

The very idea intrigued me, as I had never thought of culture in those terms. I had read many biographies and novels as a boy, as well as seen my share of Walt Disney and John Wayne movies, growing up in the 1950s and '60s as I did; but I was plainly more of a consumer of those arts, and did not understand much about their power within me and over me, the way they were shaping my own sensibilities along the way.

And then the words *reflect* and *promote* were offered, and my understanding of the world began to change. As a college student at the time, I was increasingly aware of the world in which I lived and moved and had my being. From the relative innocence of adolescence I was coming into the self-consciousness of adulthood, forming my own convictions about what I would believe and how I would live. By grace, I was the son and grandson of Christ-loving people, and as I moved into my maturity I was drawn more and more deeply into the faith of my forebears.

But woven through those years was also a deepening interest in the arts; never for me a vocation, but more a strong interest in what they represented

(continued on page 14)

“...they
determined
that they
would
attempt to
rescue the
artists of
Europe...
'saving
the
culture
and
civilization
of Europe'
even as it
burned.”

A Schindler for the Artists?

(continued from page 13)

The question which echoes across the centuries is this: what image does our age project?

in terms of culture-shaping power. Years have passed, and my calling has been clarified: I am a teacher, coming alongside people to help them understand the world and their place in it. And day-by-day, my life seems full of artists and the arts, listening to them as they wonder, walking along with them as they work. I am more interested than ever in what their artistry represents in terms of the ways that we see ourselves, making sense of self and society. William Barrett was right, in his classic study of existentialism, *Irrational Man*:

Every age projects its own image of man into its art. The whole history of art confirms this proposition, indeed this history is itself but a succession of images of man. A Greek figure is not just a shape in stone but the image of man in the light of which the Greeks lived. If you compare, feature by feature, the bust of a Roman patrician with the head of a medieval saint—as Andre Malraux has done with a spectacularly sharp eye in his *Voices of Silence*—you cannot account in some formal terms for the difference between them: the two heads stare at each other and cancel each other out;

they give us two different images of the destiny and possibilities of being a man...Whenever a civilization has lived in terms of a certain image of man, we can see this image in its art.¹

The question which echoes across the centuries is this: what image does our age project?

Artists are Upstream

Several years ago I was asked to speak at a retreat for chiefs-of-staff from Capitol Hill, representing men and women from the Senate and the House. They were eager to think about their responsibilities in light of their faith. What does the gospel of the kingdom mean for the complexities of political life?

I addressed the topic of responsibility itself, wondering aloud with them about where it comes from, and what is required to sustain it. Why do some people see complexity, and choose to engage it? Why do some people hear about messes and troubles, and choose to respond, seem able to respond—and others choose to walk away? The very words—able to respond—of course, form the word *responsibility*.

In the presentation I pondered the Czech playwright-who-became-president Vaclav Havel's insight, "The secret of

man is the secret of his responsibility." And I walked that back into the biblical vision, asking all of us to wonder, "What does the Bible say about this?" Finally I reflected for a bit on the film, "Magnolia," which in a remarkably perceptive way probes the question of responsibility.² After beginning with three vignettes which seem to unequivocally conclude that we live in a universe of chance and chaos, the film is a long argument for another universe, another view of human life under the sun, *viz.* that this world is one where human beings have the responsibility to make choices, and those choices are for blessing and curse, rippling on into history. The question the film asks is this: what then does it mean to be human?

A few months later the same group asked me if I would lead them in another retreat, this time to watch and discuss the film. And so we did, with chiefs-of-staff as well as representatives from Prison Fellowship's Wilberforce Forum. The film is three hours long, and then we spent another three hours discussing it. The most far-reaching idea was this: *artists are upstream*.

This was the consensus around the table by these

¹ William Barrett, *Irrational Man* (Garden City, NJ: Anchor/Doubleday, 1962), p. 54-60. Michael Landman in *Philosophical Anthropology* argues similarly, "As every man, consciously or unconsciously, has a Weltanschauung, or world view, he also has, prior to all philosophy, a view of man. It contains it without making any general statement about his nature, purely by the way he is depicted, by what is established as his predominant trait, what is expected of him. But occasionally it also is expressed in universal statements." Trans. David J. Parent, *Philosophical Anthropology* (Philadelphia: Westminster Press, 1974), p. 24.

² Steven Garber, "Making Sense of a Movie," *Critique*, No. #4, 2002

thoughtful, serious, politically-placed people who are also thoughtful, serious culturally-engaged Christians. Their argument was that if we are to affect our culture, we have to understand that we do not shape culture; at our best we respond to it. In Washington, we make laws, we enforce laws, we interpret laws. But we do not shape the hearts and minds in our culture. Who does? Artists do. Not on their own, as clearly families, communities, schools, and churches play a critical role, but the vocation of artist is crucial in forming how we see ourselves—“the image of man in light of which we live” as Barrett argues—both reflecting and promoting a vision of the meaning of human life. And this is especially so for the generation that is under 30, who are so profoundly connected to pop culture, the audiovisual world of the early 21st century.

Not for a moment was this a step away from a strong responsibility for what happens culturally, or for why and how it happens. As I listened, it was something more to do with being wise as serpents, while being innocent as doves; it was something more about thinking strategically for the kingdom, for how we take up the task of leavening our world.

On the one hand it required an unusual humility, saying aloud that Washington and its citizens are a crucial part of the story—but are not the point of the story. For a city so often rightly accused of its arrogance and pride, it was refreshing to see these men and women of true faith assess their own place, seeing it both for what it is and for what it is not. For blessing and curse, Washington is the capitol city of the world at the dawn of the 21st century. And so there is much to steward in that responsibility. But at the same time, there are other cities that matter too, tremendously: New York, Los Angeles, Nashville, and a host of other places, small towns and big cities, where songs and stories are written, where paintings and poems are created, where dance and sculpture is being imagined—where, in fact, culture is being formed.

They summed it up this way: if we are to be part of God’s work in the history of our time, then we have to begin relationships with those who are shaping the soul of the society—*its hopes and dreams, its attitudes and thought-patterns, its understanding of what human life is and ought to be*—and those are artists, the musicians, the novelists, the filmmakers, the poets,

the actors, the painters.

As I listened that night, trying to help them understand what they had seen and what it meant for them and for all of us, I put it this way: artists get there first. They are feeling their way, antennae out in front, sensing where we are all going—for blessing and for curse. That is the calling of the artist, and it has always been this way. As Barrett has argued: if one wants to understand Greek culture in the 4th-century B.C., then the surest window in is to study its sculpture, as it is there that the hopes and dreams are most plainly seen. And so if one wants to understand 12th-century A.D. Italy, then study its paintings, read its poetry, as it is there that its attitudes and thought-patterns are manifest.

And if one wants to understand this cusp-of-the-century, where the 20th has ended and the 21st has begun, then we have to pay attention to the filmmakers and musicians, as it is in their movies and songs where we will feel the yearnings of what human life is and ought to be. Why? Artists get there first. ■

Artists get there first. They are feeling their way, antennae out in front, sensing where we are all going—for blessing and for curse.

Profiles in Faith: Aleksandr Solzhenitsyn

(continued from page 1)

surprisingly, critics in principle of religion objected precisely to Solzhenitsyn's religiosity. "Theology is irrelevant not only to democracy and capitalism and socialism as social systems," Hook insisted, "but to the validity of morality itself."⁵

Solzhenitsyn was obviously perceptive in his denunciation of a spirit of defeatism that afflicted much of the U.S. after the American debacle in Saigon in April 1975. Democratic President Jimmy Carter himself had spoken publicly, before the Harvard speech, about a "malaise" of spirit in the country. Even before the U.S. hostage crisis in Iran, which began in 1979, one year after the commencement speech, many observers wondered whether the U.S. had now become a "helpless giant" in the international arena. Yet, in hindsight, though Solzhenitsyn cannily grasped the flimsiness of American morale among the country's intelligentsia, he under-estimated the nation's formidable internal resilience. This American quality became apparent when the electorate selected Ronald Reagan as president in 1980. Reagan rejected the view that Soviet communism was something that could, at best, be "managed," and was here indefinitely. He was as convinced as Solzhenitsyn was that the entire doctrine and system was destined to end up on the garbage heap of history. Americans in the 1980s might not have been convinced that SDI would actually work, but they unquestionably rallied to Reagan's robust challenge to Moscow to bring to an end its grip upon the nations of Eastern Europe. In effect, Americans, consciously or not, absorbed Solzhenitsyn's denunciations of cowardice and readjusted their approach to their Cold War adversary.

Yet Solzhenitsyn's critique of the vulgarity and weakness of American popular culture, including its media, surely is as applicable today as it was in 1978. Very little has changed for the better since then. In 1978, Solzhenitsyn insisted that "the right of people *not to know*, not to have their divine souls stuffed with gossip, nonsense, vain talk" was more important

than insisting that the First Amendment right of freedom of speech permitted absolutely anything to be said at any time.⁶ A bare 15 years after Solzhenitsyn spoke at Harvard, American fascination with the law-dry reached its nadir in the TV coverage of the O.J. Simpson trial and later, the Lorena Bobbit affair. The news network CNN actually interrupted its regular "news" programming to let viewers know that jurors had reached a verdict in the Bobbit trial. More recently, we have been subjected to an endless panorama of network "reality shows," 24-hour camera coverage of the trivial, the vulgar, and the mean in situations artificially concocted to force participants to scheme against each other. Solzhenitsyn today would certainly have censured the networks; but he might also have excoriated America's jaded couch potatoes as well.

It is worth asking ourselves whether the philosophical core of Solzhenitsyn's 1978 complaints about popular culture is not applicable in today's world. Godlessness—the absence of any cultural awareness of responsibility to the divine—is as abundant in national life in the U.S. today as it was a quarter-century ago. Solzhenitsyn categorized it all as "the prevailing Western view of the world which was born in the Renaissance and has found political expression since the Age of Enlightenment." "Is it true that man is above everything? Is there no Superior Spirit above him?" Solzhenitsyn asked.⁷

There is little doubt that Solzhenitsyn at Harvard was already pre-figuring the "culture wars" of the 1990s. Today, as in 1978, there is a muted, usually subterranean war between intellectual forces on one side who describe themselves as "progressive" and those on the other who are advocates of a Judeo-Christian world view. The former deny the possibility of moral absolutes or a divine mandate for cultural values; the latter believe that a rejection of these very things will lead to moral and social chaos.

The repudiation of post-Enlightenment optimism about human progress was one aspect of the Harvard speech that provoked the fiercest response from Solzhenitsyn's critics, even among those who

*The repudiation
of post-
Enlightenment
optimism about
human progress
was one aspect of
the Harvard
speech that
provoked the
fiercest response
from
Solzhenitsyn's
critics....*

⁵ Ronald Berman, et al., editor, *Solzhenitsyn at Harvard: The Address, Twelve Early Responses, and Six Later Reflections* (Washington D.C.: Ethics and Public Policy Center, 1980) p. 93

⁶ *Ibid.*, p. 10

⁷ *Ibid.*, p. 16

agreed with other aspects of the Solzhenitsyn cultural critique. We have already cited Sidney Hook. The element of post-Enlightenment thought that most offended Solzhenitsyn, in the speech, was the “way of thinking” which “did not admit the existence of intrinsic evil in man” and which envisaged no higher task for the human race “than the attainment of happiness on earth.”⁸ Strikingly, Solzhenitsyn took issue with the core outlook of post-modernism, a term that was not even in general currency in 1978. As the concept has come to be defined, it almost invariably implies rejection of the existence of moral absolutes and the idea that personal taste is a self-validating principle for choice in human behavior. In this respect, had Solzhenitsyn been making the Harvard speech in 1998, he would surely have mentioned post-modernism by name.

It is reflective of the shadow that the Cold War cast upon America back in 1978 that critics of Solzhenitsyn at the time focused more on the particulars of his critique of America and the West than on the underlying premise. The world, this Solzhenitsyn premise held, was “split apart” because the post-Enlightenment divorce of humankind from its responsibility towards God had affected both the “materialist” world of communist nations and the “materialist” lives of people living in nations that still enjoyed political freedom. Though Western nations were indeed free, Solzhenitsyn argued in the first few paragraphs of the Harvard address, they would have to pay a sizeable historical bill to the countries that they themselves had subjected to colonial rule in the past. Solzhenitsyn warned that there was “Western incomprehension” of cultures that were “ancient and deeply-rooted, self-contained.” He specifically referred to China, India, the Muslim world, Africa, even Israel, as belonging to this category.

In retrospect, it is probable that Solzhenitsyn would have forcefully attacked globalization, not in the sense of wishing to deny to diverse nations the fruits of global economic integration, but because

he is likely to have deplored in this phenomenon the unregulated global spread of the lowest common denominator of cultural trash created in the West. In a speech to the Russian Duma (parliament) in 1995, Solzhenitsyn deplored the spreading into Russian society of some of the worst cultural vulgarity manufactured within capitalism.

As he looked into the future in 1978, it is unlikely that Solzhenitsyn had more than the vaguest sense of how a worldwide Islamic revolution would be unleashed by the coming to power of the Ayatollah Khomeini in Iran early in 1979. But much that has happened globally since the terrorist attacks on America of September 11, 2002 has validated his misgivings and confirmed his prescience. Americans who have asked themselves in magazine editorials, “Why do they hate us?” in reference to global Islamic anti-Americanism, have obviously not reflected on what Solzhenitsyn at Harvard called “the riddles and surprises” the West would likely encounter from non-Western nations in the future. Such “riddles and surprises,” in Solzhenitsyn’s view, derived from one simple fact: the West has systematically denied the “special character” of many global cultures, complacently assuming that the whole world was simply waiting to follow in its own particular pathway of development.

In this sense, Solzhenitsyn at Harvard was in part prefiguring Samuel Huntington’s thesis of the “clash of civilizations.” But only in part. Whereas Huntington was philosophically agnostic on the relative virtues of (predominantly secular) Western civilization compared with other (often theistic) civilizations, Islam, for example, Solzhenitsyn’s warning at Harvard was that the West might be in for some unpleasant encounters precisely because of its post-Enlightenment embrace of humanistic autonomy as a core value. Unwilling to acknowledge the existence of evil in all human beings and societies, Solzhenitsyn argued,

...Solzhenitsyn’s warning at Harvard was that the West might be in for some unpleasant encounters precisely because of its post-Enlightenment embrace of humanistic autonomy as a core value.

(continued on page 18)

⁸ Ronald Berman, et al., editor, *Solzhenitsyn at Harvard: The Address, Twelve Early Responses, and Six Later Reflections* (Washington D.C.: Ethics and Public Policy Center, 1980) p. 17

Profiles in Faith: Aleksandr Solzhenitsyn

(continued from page 17)



David Aikman is an author, journalist, and foreign policy consultant working in Washington in several different areas. A Senior Fellow of the Trinity Forum, he was during 1998-2002 a Senior Fellow at the Ethics and Public Policy Center in Washington D.C. Before that, he was a freelance writer and author. Before that, he was Senior Correspondent and foreign correspondent with TIME Magazine.

He is a commentator on the editorial board of Salem Communications and a frequent participant on Voice of America's weekly foreign affairs program, Issues in the News. He has been a commentator on various international topics on ABC's Nightline, Fox News, CNN, the BBC and VOA's On the Line. His most recent books are A Man of Faith: The Spiritual Journey of George W. Bush (April 2004, a best-seller) and Jesus in Beijing: How Christianity is Transforming China and Changing the Balance of Power (October 2004).

Aikman was born in Surrey, England, and received his Bachelor's Degree from Worcester College, Oxford. He earned his Master's and Ph.D. degrees from the University of Washington, Seattle. He and his wife, Nonie, have two daughters and live in Gainesville, Virginia.

the West would encounter many “riddles and surprises.”

One of those surprises, of course, has turned out to be the transformation of Islam the religion in some parts of the Muslim world to the totalitarian political ideology of Islamism. The writings of Osama bin Laden, his followers, and of other Islamists, make clear that the end of the Cold War in 1991 did not ensure the end of ideology as such. On the contrary, Islamism has emerged as the pre-eminent totalitarian ideology attempting to unite the Muslim world in a global assault not just on the West (the haven of hated Christians and Jews), but on civilization itself. If Islamism succeeded globally, the entire human race would be governed by a theocratic dictatorship unwilling to accept any criticism or dissent that did not first submit to Islamic religious first principles. In effect, all non-Islamic worldviews and perspectives would be outlawed. Books would probably be burned, philosophers and writers executed, and their supporters beaten and imprisoned.

But just as the end of the Cold War did away with the need for a principled Western philosophical opposition to totalitarian ideology, so the lack of any major external threat helped nurture postmodernist subjectivism. Critics of postmodernism have argued that it is one of the most dangerous threats to the continuation of civilized life under the law in the Western world. One thing post-modernism does is render subjective social and political judgments that hitherto could be critiqued according to generally accepted criteria. Thus, 24 years after Solzhenitsyn's Harvard speech, the West is now challenged both by a new, vigorous, and dangerously unpredictable new totalitarianism emanating from overseas and by a philosophical deconstructionism from within that appears to challenge many of the traditionally accepted notions of self restraint and virtue.

How, it may be asked, does Solzhenitsyn's Harvard address impact this situation? Almost as if he is responding to this question,

Daniel J. Mahoney, in an important new study of Solzhenitsyn's thought, encapsulates the genius of Solzhenitsyn's thought very precisely in his “ascent from ideology.” He writes:

As the French political theorist Chantal Delsol has recently observed,

Solzhenitsyn is the scourge of the Manicheanism that is at the heart of ideological thinking. The failure to appreciate the drama of the human soul—that fact that good and evil pulsate through every human heart—united both totalitarian and postmodernist thinking. The first locates evil in a historically antiquated class that must be overcome and eliminated in order to allow ‘humanity’ to flourish. The latter finds evil in oppressive structures of racial and gender domination. The ascent from ideology entails first and foremost a rejection of a Manicheanism that inevitably leads to spiritual petrification as well as to violence and tyranny....The ascent from ideology is a precondition for the recovery of philosophy properly understood—for the articulation of those universal experiences that define the human condition.⁹

By rudely reminding us of the reality of evil throughout the human condition and in every human heart, Solzhenitsyn at Harvard jolted the West out of any complacent concept of “convergence” between East and West, or any smug notion that the wrongness of communism automatically entailed the triumph of capitalist democracy. He also pointed out that no civilization is likely to endure without two additional components: awareness of the sense of dependence on the Almighty (which Solzhenitsyn quaintly calls at one point “the supreme complete entity”), and the courage, if necessary, to defend itself to death. If those qualities are still forcefully present at least in American life, then Solzhenitsyn at Harvard should be seen as a prophet whose warnings were indeed heeded, and whose predictions of future catastrophe were thus laid aside—at least for now. ■

⁹ Daniel J. Mahoney, *Aleksandr Solzhenitsyn* (Lanham, MD: Rowman & Littlefield, 2001) p. viii

The Subtle Power of Evil and God's Antidote

(continued from page 7)

remember, the only thing that matters is the extent to which you separate the man from the Enemy. It does not matter how small the sins are, provided that their cumulative effect is to edge the man away from the Light and out into the Nothing. Murder is no better than cards if cards can do the trick. Indeed, the safest road to Hell is the gradual one – the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts.

The problem with the gentle road is that, without signposts, we gradually draw away from God without meaning to and with little recognition of the path we are taking. It's just as effective for the devil to take us on the gradual road as the sudden one, like the story that the best way to boil a frog is to put him in cold water and slowly turn up the heat. In our world today, the heat has slowly turned up such that gradually the moral standards of our culture have changed dramatically. It doesn't take long in perusing a night of prime time television to realize we're not in Mayberry anymore.

Many people want to ignore concepts like sin and instead to believe that humans are basically good, but that is not the biblical paradigm. When Lewis, once an atheist and intellectual snob, finally faced the reality of his own depravity, he observed, "For the first time I examined myself with a seriously practical purpose. And there I found what appalled me; a zoo of lusts, a bedlam of ambitions, a nursery of fears, a harem of fondled hatreds. My name was legion."

But all this talk of sin and evil is heavy sledding. What is the antidote? The biblical answer is Good Friday when God balanced our spiritual accounts through Christ "to reconcile all things to Himself, having made peace

through the blood of His cross." Anyone who has seen Mel Gibson's *The Passion of the Christ* will never forget the brutal images of His sufferings for us. Sin is not a trifling matter; it's deadly serious to God.

Fortunately for us, the crucifixion is not the end of the story, and evil does not have the final word. As the narrator of *A Prayer for Owen Meany* says: "Anyone can be sentimental about the Nativity, any fool can feel like a Christian at Christmas. But Easter is the main event; if you don't believe in the resurrection, you're not a believer." The resurrection is proof of God's love and power. The ultimate biblical paradigm is one of hope, not despair. In the midst of sin and evil, we can rejoice that God has overcome evil and even death, and that through Christ, we too shall overcome them.

Several years ago, I participated in a renewal Kairos weekend in a maximum security prison in Alabama. After we returned, one of the prisoners wrote a letter to a friend of mine. The prisoner described the essence and wonder of the Christian gospel as well as I have ever seen it.

I have life without parole. I may never see the outside again, but Jesus Christ lives in my heart and I have eternal life with Him and I'm freer now than I've ever been in my life. All my sins were forgiven when I received Jesus Christ. He's made me a new creature...I add this, if we never see each other on earth again, one day we'll rejoice together in Heaven. God bless you.

I suspect that even the brilliant and articulate C. S. Lewis would applaud this simple, yet incredibly profound, summary of the transforming and eternal love of Christ. ■

The biblical answer is Good Friday when God balanced our spiritual accounts through Christ "to reconcile all things to Himself, having made peace through the blood of His cross."



In Pursuit of Maturity

by J. Oswald Sanders

Reprinted by permission from his book *In Pursuit of Maturity*



A native of New Zealand, the late **J. Oswald Sanders** (1902-1992) was a consulting director for Overseas Missionary Fellowship, the organization founded by Hudson Taylor in 1865. He preached and taught in conferences in many countries and wrote over

40 books on the Christian life, including *The Incomparable Christ*, *Satan Is No Myth*, and *Enjoying Intimacy With God*.

This is the first in a series of reprinted chapters from his book *In Pursuit of Maturity* which will be featured in *Knowing & Doing* during 2005.

Let us go on to maturity,

Hebrews 6:1

Two pastors happened to be walking in opposite directions on the main street of their city.

One was striding along at a great pace, and as he passed by, the other pastor inquired, "Where are you hurrying to?"

"I'm hurrying on to perfection," was the rejoinder.

"Well, if that's the case," said the other, "I had better not hinder you, for you have such a long, long journey ahead of you."

Most of us would concede the appropriateness of the jest to our own case, for are we not very conscious that we have a long road ahead of us as we

strive to attain mature Christian character? The example of the perfect life of Christ seems so far removed from the level of our attainment that at times we grow discouraged. Nevertheless the exhortation of Hebrews 6:1 is addressed to all believers, and it carries within a note of optimism.

In his commentary of Hebrews 6:1, Bishop Westcott points out that there are three possible translations, each of which warns against a possible danger:

"Let us go on to maturity" suggests the possibility that (1) we may *stop too soon*, feeling that we have arrived. Paul contradicted this complacency when he wrote, "Not as though I had already attained, either were already perfect . . . I press toward the mark . . ." (Phil. 3:12, 14 KJV). (2) "Let us press on" suggests that we may succumb to *the peril of discouragement* and drop our bundle. No, we are to heed the warning and "continue progressing toward maturity," as the tense of the verb indicates. (3) "Let us be borne on," warns against the peril of *thinking that we are left to do it alone*. In the pursuit of maturity we have the fullest cooperation of the triune God. It takes all three of these possible translations to convey the wealth and significance of these few words.¹

In a very honest and self-revealing manner, Lane Adams describes his pursuit of maturity:

In this struggle after maturity I often sought the counsel of others by reading

¹As quoted in W.H. Griffith Thomas, *Let Us Go On* (Chicago: B.I.C.A.), p. 73

books and by veiled roundabout questioning of men I admired. Never admitting to the real specifics, I yet longed to know more about what brought maturity in the Christian life, because it was becoming obvious to me I didn't have it. (How hard it was for me to face and admit this to myself!)

There was a general agreement on what brought maturity. Serious in-depth daily study of the Bible; a living relationship to God in prayer; regular sharing of your faith in Christ through witness; involvement in the local church and other service to mankind as opportunities presented themselves. All of this I had been doing for several years. Why were the results not greater?

I received no help at all from others. Answers ranged anywhere from a conception of conversion that presupposed maturity arriving overnight, to an honest "I don't know."²

This poignant experience of a sincere seeker after maturity is not uncommon, and yet it need not be so. In the manifesto of His kingdom, our Lord gave this ringing assurance: "Blessed are those who hunger and thirst for righteousness, for they will be filled" (Matt. 5:6). An increasing spiritual maturity is an attainable goal, not a constantly receding mirage.

In Paul's exposition of the purpose he had in view in proclaiming Christ, he made it clear that his objective was more than evangelism: "We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect [mature] in Christ" (Col. 1:28, italics mine). And he pursued his objective with intensity, for

he added, "To this end I labor, struggling with all his energy, which so powerfully works in me" (Col. 1:29).

In another letter Paul further elucidated the standard of maturity that he held up before the Ephesian Christians. He prayed that they might "*reach unity in the faith and in the knowledge of the Son of God and become mature*, attaining to the whole measure of the fullness of Christ" (Eph. 4:13, italics mine). It was for this purpose Christ gave to His church the spiritually gifted men referred to in Ephesians 4:11-12.

Reaching for maturity is a dynamic process that continues as long as we live. The Christian life is not a hundred-meter dash, but a marathon that will test our spiritual stamina to the limit. There is no such thing as instant maturity or instant sainthood.

*Let no one think that sudden in a minute
All is accomplished and the work is done,
Though in thine earliest dawn thou shouldst
begin it,*

Scarce were it ended in thy setting sun.

F.W.H. Myers, "St. Paul"

Maturing is a slow process. It is achieved only with difficulty – physical, mental, and spiritual. It is a process that never ends, but it can be accelerated by obedience to the spiritual laws laid down in Scripture. This should save us from discouragement. As Henry Ward Beecher once said, "The Church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

A Chinese proverb says: "If you are working for a year, plant rice. If you are

(continued on page 22)

*Maturing...is
a process that
never ends,
but it can be
accelerated by
obedience to
the spiritual
laws laid
down in
Scripture.
This should
save us from
discouragement.*

² Lane Adams, *How Come It's Taking Me So Long to Get Better?* (Wheaton, Illinois: Tyndale House Publishers, Inc., 1981), p. 19

In Pursuit of Maturity

(continued from page 21)

working for a century, plant a tree. If you are working for eternity, plant a man.”

When God is developing a life for eternity, He is in no hurry. A pumpkin will mature in three months, but an oak tree takes a century, and there are no shortcuts. This principle of growth is equally applicable in the spiritual realm. Clement of Rome so applied it many centuries ago:

The process of growth in a tree is slow but inevitable. The foliage falls after the harvest, but then in the Spring a bud appears, and later flowers. These in turn lead on to young unripe grapes, and finally the full cluster. It does not take very long, it is true, but the whole process must take place. No stage can be left out. There are no shortcuts to a crop of good, mature fruit.

Neither can God’s purposes be hurried. No stage can be left out. The whole process must take place. But let us be in no doubt that His promises will be fulfilled.³

The principle of growth in spiritual maturity is often taught and illustrated in Scripture. Jesus drew a parallel with the wheat harvest: “First the stalk, then the head, then the full kernel in the head” (Mark 4:28). John recognized this principle in his first letter when he wrote, “I write to you, dear children . . . I write to you, fathers I write to you, young men . . .” (1 John 2:12, 13).

In human life there are three stages of maturity. The first is *dependent childhood*, when the infant has to rely on others for almost everything. The child makes no decisions and needs constant care

and nurture. The second stage of maturity is *independent adolescence*, when the developing child begins to realize selfhood and demands the right to make his or her own decisions. The child is no longer content to be dependent on others but feels competent to choose his own destiny. Finally the person moves into *maturing adulthood*. The person’s powers are developed, and he or she is now a responsible person in his or her own right. The person has attained adult status and accepts full responsibility for his or her own life and actions.

A similar progression is seen in our growth in Christian maturity. The new life that enters at conversion is the infant life. “Like newborn babies, crave spiritual milk, so that by it you may grow up in your salvation” (1 Pet. 2:2). The embryo life in the new believer is fragile and requires loving care and nurture in the dependent stage. A nursing mother is needed as long as the child remains a milk-drinking infant. Gradually the child will progress to solid food as he or she moves on to adolescence.

Next comes the independent adolescent stage when the young believer has found his or her feet and becomes impatient of restraints. Spiritual adolescence, like physical adolescence, is sometimes a rather tempestuous period. The sanctity of old institutions and methods is challenged. The wisdom of age is questioned, and the young person steps out on his or her own. Provided it is kept within limits, this is a normal development, but the life must be brought under the Lordship of Christ and the control of the Holy Spirit if it is to attain full spiritual maturity.

The third stage is that of progressive maturity. Adulthood has been attained,

Spiritual growth is spontaneous when the soul is fed consistently from the Word, when it breathes the pure air of prayer, and when it cultivates fellowship with the people of God.

³ David Winter, *Faith Under Fire* (Wheaton, Illinois: Harold Shaw Publishers, 1983) p. 14

but there is endless scope for growth. We are to grow up into Christ “in everything,” every part of life finding its center and goal in Him.

Commenting on Paul’s exhortation to “grow up into him who is the Head” (Eph. 4:15), Ronald Knox points out that a baby’s head is very large in proportion to the rest of the body. But as the body develops, it grows up in correct proportion to the head. As the maturing believer grows to match the Head, he or she progressively moves toward the “measure of the stature of the fullness of Christ” (Eph. 4:13 KJV).⁴

There is to be no standing still in our pursuit of maturity. Oliver Cromwell inscribed in his Bible a pregnant motto: “He who ceases to be better, ceases to be good.”

*Let me then be always growing,
Never standing still,
Listening, learning, better knowing
Thee and Thy blessed will.*
Anonymous

The attaining of spiritual maturity takes time, but time alone is no guarantee of growth. As has been pointed out, maturity sometimes outruns time. Do we not sometimes remark of some child, “She is mature for her age”? Or of another, “Will he never grow up?” Maturity, whether physical or spiritual, does not always progress at a constant pace, and this is especially so in the adolescent stage. Maturity is the natural outworking of the growing process of the soul and is organic, not mechanical.

“It is not the time itself that produces the maturity,” writes Charles C. Ryrie,

“rather the progress made and the growth achieved are all-important. Rate multiplied by time equals distance, so that the distance to maturity may be covered in a shorter time if the rate of growth is accelerated; and it will be accelerated if none of the control which ought to be given to the Holy Spirit is retained by self.”⁵

All growth is progressive, and the more complex and delicate the organism, the more time it will take to reach maturity. But it should be said that one is mature not merely after a certain lapse of time, but after the essential laws of spiritual growth have been obeyed. Physical growth is determined by observance of the laws of nutrition and health. Spiritual growth is spontaneous when the soul is fed consistently from the Word, when it breathes the pure air of prayer, and when it cultivates fellowship with the people of God. On the other hand, our growth can be stunted by failing to provide congenial spiritual conditions.

If we are to exercise an influential spiritual ministry, it will grow out of the soil of a faithfully observed devotional life.

*Thank God! A man can grow!
He is not bound
With earthward gaze to creep along the ground:
Though his beginning be but poor and low,
Thank God, a man can grow!*

C. Cowman ■

*If we are to
exercise an
influential
spiritual
ministry,
it will grow
out of the
soil of a
faithfully
observed
devotional
life.*

⁴ Ronald Knox, *St. Paul’s Gospel* (London, 1053), p. 84

⁵ Charles C. Ryrie, *Balancing the Christian Life* (Chicago: Moody Press, 1969), p. 13



A Story of God's Sovereign Grace

by Raj Theper

PREFACE

While I was teaching in England last year I met a former Hindu who told me an astonishing story of God's grace and mercy, both in his life and in the lives of many in his family. This powerful example of God's sovereign grace and the unusual working of the Holy Spirit was a great encouragement to me. I asked him to write his testimony for publication in Knowing & Doing trusting that you will be as blessed as I was.

TOM TARRANTS

Some 70 years ago, when my maternal grandmother was a young Hindu teenager, she had a vivid dream. In her dream Jesus appeared to her and told her that salvation would come to her and to her family through her grandchildren. At this time my grandmother was neither married nor had any conception of Christianity.

Jesus Christ began to fulfil his word in 1986, when my cousin Jesse came to faith. Shortly after her conversion, her younger brother Laky also came to Christ.

This extraordinary development was met with both curiosity and conflict. Over the next three years there were many debates, arguments, and name-calling matches because of the presence of Christianity in our family.

But during this time I came to understand that the devil was real, that I was probably going to go to hell, that Jesus wanted to save me (I wasn't sure from what), and that prayer worked. These years were not very easy for my two cousins as there was real opposition both from their immediate family and from the wider circle of our relatives. But they remained faithful and prayed for the salvation of our family.

During these years I started college and began to experiment with drugs, gambling, stealing, and generally doing things that I knew to be both illegal and morally questionable. I also started to explore the occult, which I found to be initially very exciting and mysterious. However, as time went on and I started to delve deeper and deeper into the occult, the tone became darker and darker. I had become very proficient in using tarot cards and was doing

readings nearly every day. It was both amazing and alarming how accurate the readings were becoming. I was increasingly aware of forces that were surrounding my life and that were very malignant. At this point in my life I did not know whether there was a God, but the reality of evil was becoming very apparent to me. At the same time, the "hounds of heaven" began to chase me. It seemed that almost everywhere I went I would bump into Christians who wanted to tell me about Jesus. I found this very annoying. And the more I came across Christians the angrier I became: I had a plan for my life that did not involve joining the religious crew and becoming a Bible thumper. My image of Christianity and Christians was not very good or accurate.

Things started to change in 1989. The impact of being involved in the occult started to take its toll on me. I began to experience terrifying nightmares and some very frightening things started to occur. It became clear to me that continuing on this path would have serious consequences. Over the next few days I burnt every occult book and tool that I had. I now see that this was the work of the Holy Spirit in my life even though I did not know that there was a Holy Spirit at that point.

In the summer 1989, I was accepted to the University of Glamorgan. I was very excited about this and started to make plans with my best friend who had also gained a place at the University as well. We determined to just party, party, party.

On Saturday, August 5, 1989, I was in Wales attending a concert, but back in Birmingham, the Holy Spirit was work-

ing powerfully among my family. That day my cousin Mindy (the older sister of my two believing cousins, Laky and Jesse), became a Christian at an outdoor outreach event. Her conversion did not go well with the rest of the family. Ravi, her oldest brother, decided to go to the church the next day to confront the pastor whom he thought was brain washing his family. During the service he had a supernatural encounter with God and gave his life to Christ right where he was standing. This came as a tremendous shock to everyone as he had very strong communist leanings, and the day before this he had announced to everyone that he would beat up the pastor.

These two conversions got my attention. I agreed to go to church with my cousins the following week just to find out what was going on, with no real intention of accepting Christ—after all, my new life at university was just three weeks away!

The Church met in a large school hall in an area of Birmingham called Woodgate Valley. I arrived with a real sense of trepidation, since I had never been to a church service before and had no idea of what to expect. My mental image of Christians was less than positive: I thought them to be nerds and old-fashioned. I was surprised, however, to see so many young people who did not at all fit this profile. I was also not expecting to see the diversity that I saw: there were people of all ages and races coming to worship this Jesus.

After a few announcements the congregation started to worship Jesus. I decided to sit down at this point as I did not want to pretend to join in the singing with people who seemed sincere in their worship.

During a quiet time in the worship an elderly man across the hall started to

speak in a strange language. My worst fears were being realized: these people were obviously crazy, because the fact that this man was speaking gibberish did not seem to alarm them in any way.

I was to find out later that he was speaking in what the Bible calls “tongues.” Once the man had stopped speaking in this strange, non-English language, he paused for a few moments and then started to interpret what he had said. I got the biggest shock of my life when it suddenly became apparent that he was describing me and my life in the type of detail that *no one* knew, not even my cousins who were standing next to me. I had always thought that I was too clever to get caught doing things that were illegal, but now it seemed that I had been caught red-handed.

However this man was also saying that God loved me and wanted me to choose Him, to choose between heaven and hell—and that the choice was to be made that day. Once the elderly man had stopped speaking, the pastor added a few more words which removed any doubt that God was trying to speak to me.

The pastor then started to preach his message. The next hour was one of excruciating conviction of sin and the consequence of sin. It was as though the earth had opened up beneath me and hell was awaiting me, and even more alarming was the thought that hell was my rightful destination, that I deserved to go there! I realized that the one place I did not want to end up in was hell. The old man had said that God did not want me to go to hell, and that He wanted me to choose Him through putting my faith in His Son

(continued on page 26)

A Story of God's Sovereign Grace

(continued from page 25)

Jesus. But, I did not know how to do this, and I was too scared to put my hand up and stop the service to ask the pastor how to become a Christian.

When the pastor stopped preaching, he said again that God had been speaking to a young man in the congregation and that for anyone to come to God they first had to humble themselves. I was not familiar with this concept: what did he mean by humbling myself before God, how do you do this?

The agony continued. He finally invited those who wanted to commit their lives to Christ to come to the front of the church. My immediate thought was that if I decided to discuss this with my cousins then I might be too embarrassed to respond to this altar call. I was not about to let anything stop me making this decision, because I was not going to go to hell! I found myself running to the front of the church.

When I got to the front an incredible presence surrounded me. The pastor said a few words to me before I could no longer stand and fell backwards and somebody caught me before I hit the floor. My first thought at this point was that I was having a supernatural experience. I had never felt so safe in my whole life as I did at that time.

Then, as one of the pastors was praying for me, I started to feel my hands and my face contort into a very strange shape. They started to pray for me to be delivered from the influence

of the occult. This whole process lasted about an hour. My first feeling once I had come back to some form of normalcy was an incredible sense of being clean even though I had never felt unclean before.

I had walked into that church with no intention of becoming a believer, with addictions to smoking and gambling and foul language. I walked out that church with no desire to smoke or gamble ever again.

My younger brother came to the church the following week, and he too committed his life to Christ.

Coming to Christ made me realize that there was nothing more important and meaningful in life than to follow Him and to be willing to give up anything in His cause. My biggest goal in going to University was now up for discussion. I did not want anything to get in the way of following Christ and if that meant that I stayed in Birmingham and did not take up my place at the University then so be it.

I decided to ask the pastor what I should do, he just said one word to me which was GO!

Three weeks after meeting the Lord I found myself being driven down to Wales by my parents. I arrived at the Halls of Residence on a Saturday afternoon. Within moments of my parents leaving my room the atmosphere of the room completely changed. It was as if the room had been plugged into the atmosphere of heaven. The presence of

*My first
thought
at this point
was that
I was
having a
supernatural
experience.
I had never felt
so safe
in my whole life
as I did
at that time.*

God was overwhelming. Any sense of being alone in Wales completely left me. I knew this is where I was meant to be and God would be with me and keep me.

A short while after this experience a little leaflet was passed underneath my door. It was an invitation for students to visit a local church. This was God's welcome for me to the University. That evening I went to sleep with a sense of peace and excitement, wondering what God had in store for me.

However, in the middle of the night I was suddenly awakened by an invisible force pressing down on me. I was unable to move, speak, or breathe. I had never experienced anything like this before. It was almost impossible to think a single thought as I struggled with a force that I could not see. I managed, after much struggle, to say the name Jesus in my head. As I said His name this evil force left, and I was filled with a real sense of peace. Afterward I realized that this was an attack by evil spirits, designed to strike fear in my heart and silence me while I was at the University.

Within days of this experience the Holy Spirit began to manifest His presence upon people as I told them about Jesus.

Over the next year the Holy Spirit did many wonderful things to help show people that Jesus was the Son of God. Many prayers were answered and many students came to faith and con-

tinue to walk faithfully with the Lord to this day.

Over the next few years it became increasingly more difficult to go to church when I was back at home. My father was particularly opposed to my faith—sometimes violently so. However, despite these challenges, my older sister became a Christian in July 1990. And a few years later my oldest sister came to Christ when she came to a meeting at my church.

My mother came to Christ at a large crusade in Birmingham a few years later. And my father became increasingly open to the gospel and subsequently committed his life to Christ.

A key milestone for both my parents and my grandmother was June 10, 2001, when they all were publicly baptized in front of hundreds of people, along with my mother's younger sister and her children.

God's promise of salvation for my immediate family has been fulfilled. Four generations of my family have come to a living faith

in Christ and not only that but many of my extended relatives have come to faith in Him as well. And we continue with the sure hope that many more will come to faith in Christ in the future. ■

Raj Theper was born in 1970 in England to a Hindu family from India. In 1989 he was converted to Jesus Christ and now works in England, where he actively shares his faith.

*God's promise
of salvation
for my
immediate
family has
been fulfilled.
Four
generations
of my family
have come
to a
living faith
in Christ.*



C.S. LEWIS
INSTITUTE

ESTABLISHED
1976

Discipleship

of
Heart
and
Mind

The C.S. Lewis Institute is supported through the gifts of those who recognize the vital need for authentic discipleship in current culture. Gifts are very much appreciated and can be mailed or made via a secure on-line donation.

The C.S. Lewis Institute is recognized by the IRS as a 501(c)(3) organization. All gifts to the Institute are tax deductible to the extent provided under law.



2005 EVENTS

- ◆ **Fourth Annual Fundraising Banquet**, Thursday evening, April 28, 2005, with featured speaker Ravi Zacharias, *God and Remembrance: The Intangible Embodiment of Memory*, Fairview Park Marriott, Falls Church, Virginia.
- ◆ **Ravi Zacharias Conference**, *The Challenge of Religious Pluralism* (see below), April 29-30, 2005, McLean Bible Church, Vienna, Virginia.
- ◆ **Henry Blackaby Conference**, September 23-24, 2005, Columbia Baptist Church, Falls Church, Virginia, *Theme TBA*.

TWO OUTSTANDING OPPORTUNITIES

RAVI ZACHARIAS:

Banquet — God & Remembrance: The Intangible Embodiment of Memory — April 28, 2005, 7 p.m.
Conference — The Challenge of Religious Pluralism — April 29-30, 2005



Ravi Zacharias is considered by many to be the world's foremost apologist today. We are delighted to once again welcome him as speaker for the conference "**The**

Challenge of Religious Pluralism."

"Aren't all religions basically the same?" "How can you say Christianity is the only true religion?" "Aren't there many ways to God?" These questions and others like them are increasingly in the minds of our friends and neighbors today. They are the fruit of a postmodern culture that denies the existence of truth and absolutes while promoting relativism, religious pluralism, and a misguided notion of tolerance. How do we understand this growing challenge to biblical truth and the uniqueness of Jesus Christ? And, how can we effectively present the Christ of Scripture to those around us. These are some of the questions Ravi Zacharias will address in this series of lectures.

There are two sessions each on Friday night and Saturday morning. The lecture titles are

"Christianity, Islam, and Pantheistic Religions: Points of Tension" — Parts I & II and "Christian Uniqueness: Fact or Faction" — Parts I & II.

Ravi will also be the featured speaker at the Institute's Fourth Annual Fundraising Banquet, Thursday night, April 28, 7 p.m. This promises to be a marvelous time of sharing about the work of the C. S. Lewis Institute as well as benefiting from Ravi's address: "God and Remembrance: The Intangible Embodiment of Memory." The banquet is open to the public and is conducted for the purpose of raising support for the Institute's work of discipleship for heart and mind. The cost to attend the banquet is \$50/person. To register, visit our website and click on the Banquet link on the front page.



www.cslewisinstitute.org

The C. S. Lewis Institute website contains lots of helpful information for you:

- *Knowing & Doing* archives, downloadable as PDFs
- "Reflections," the Institute's monthly meditation
- Fellows Program information
- Resources for discipleship
- Information on upcoming conferences and events

KNOWING & DOING is published by the C. S. Lewis Institute and is available on request. A suggested annual contribution of \$25 or more is requested to provide for its production and publication. An e-mail version (PDF file) is available as well, and can be obtained via the web site: www.cslewisinstitute.org.

Requests for changes of address may be made in writing to:
C.S. LEWIS INSTITUTE; 4208 Evergreen Lane, Suite 222; Annandale, VA 22003
or via e-mail to: staff@cslewisinstitute.org.